THE

RELIGIOUS REPOSITORY.

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Introduction.

It has become a duty, which long established custom has imposed on those who undertake the management of periodical publications, to propose to their readers the object which they intend to pursue.

In our Proposal, we have already given a general outline of our plan; but it is proper that we should, at the commencement of the work, exhibit a more explicit statement of the motives which have led us to the undertaking, and the principles by which we shall be governed in its progress.

It is a very obvious fact, that the church is now in a state of outward prosperity. We have not resisted unto blood, striving against sin. It is also proved, by the experience of ages, that such a state is unfriendly to the growth, and even existence of vital piety. When religion requires of men no sacrifice of ease and outward comfort, when it subjects them to no peculiar self-denial, they are in great danger of resting in a form of godliness, while they are destitute of its power. They fall almost insensibly into a careless and worldly frame. They lose sight of that precise boundary where real religion ends and hypocrisy begins, and imbibe the principles and manners which generally prevail, without misgiving, and almost without examination.

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Such a state of outward prosperity affords the great enemy of holiness an opportunity to exert his devices, stir up his agents, and put all his means into operation, to diffuse vice and error, and destroy the souls of men.

It is well known, that during a number of years past, the enemies of religion have spread the poison of infidelity and false doctrine by means of publications which were calculated to reach every class of the community. These have had an influence to prostrate principles and morals, which has been imperceptible in its progress; but more fatally effectual than if the attack had been open and direct.—To meet and counteract this evil, the friends of evangelical truth have adopted the expedient of issuing cheap religious publications.

These observations suggest the views which have induced us to undertake the work which we now offer to the public. We are aware that there are many valuable publications of this kind now in circulation; and we hope it will not be thought that we have proposed this work in opposition to any of those which are issued by the various religious societies in New England. Our design is in harmony with theirs. That the vineyard of the Lord of Hosts may be watered in every part, there must be small as well as large streams; and as irreligion and error are conveyed by cheap and fugitive publications, to those who have not means or leisure for extensive reading, it was thought necessary to diffuse a work that would be cheap and easily obtained.—This, which we now offer, is to be a small channel to convey instruction to those who cannot afford the expence of a larger.

We wave all apology, because we believe that every engine should be put in operation, and every proper mean employed, to detect hypocrisy, counteract the pernicious influence of error, and "strengthen the things which remain that are ready to die." These things render it unnecessary that we should offer an apology; and, with these convictions, we should be inexcusable, if we were unwilling to contribute our efforts, though feeble, to aid the common cause of Christianity.

Our readers will perhaps be anxious to know what system of doctrine we intend to inculcate. Respecting this, we must be excused from calling any man Father on earth. It is not the views of a particular sect, but the cause of evangelical truth and practical Christianity, that we wish

to promote. We shall pay but little regard to those differences of system which arise from the various ways in which men speculate about subjects, or their different modes of expression. We believe, however, that the doctrines of the Reformation, those doctrines of our forefathers, which they came to this country to enjoy and defend, are agreeable to the true spirit of the Gospel. These doctrines are, in substance, exhibited in the Assembly's Catechisms.—Believing these to comport with the true meaning of Scripture, it will be our intention, as far as it is in our power, to defend them.

Our REPOSITORY will contain short essays on the doctrines and duties of Christianity, in which we shall endeavor to illustrate the important doctrines of the Gospel, and exhibit that morality which corresponds with, and flows from, the spirit of the Christian dispensation. We shall occasionally insert biographical sketches, remarkable interpositions of divine providence, and those christian experiences of pious people which may serve to exhibit the nature and the operation of vital religion.

Thus diversified, we hope our pious readers will find something adapted to their taste, and calculated to administer to their comfort and improvement. If it do not contain a large proportion of original matter, we trust and believe that our learned readers will not be dissatisfied, provided they find selections which are calculated to give instruction to that numerous class who have not opportunity for extensive reading.

We live in an eventful age of the world. It is a time in which much is done. Great events are passing in review before us. If the enemies of religion are making unusual exertions, its friends are not less active. To Christians living in those parts remote from the principal scene of action, it is peculiarly gratifying, and affords means of encouragement, to know what is done in other regions to promote the common cause. It has long been a desirable object of the Society, under whose patronage this work is issued, to give the people in their connection occasional statements of Missionary labors, together with the success which has attended them. Such a statement of the doings of Missionary Societies, and intelligence respecting the state of religion in different parts of the world, will be given in the successive numbers of the REPOSITORY, as far as its limits will admit. We cannot promise that we will give

the whole mass of religious intelligence which may come to us in other periodical works; but it will be our object to exhibit, in a condensed form, a general view of the labors and successes of Missionary Societies.

The REPOSITORY, as its name indicates, may, and we trust will, be improved as a convenient channel through which the pious may communicate their christian experiences, or any remarkable interpositions of divine providence which may have happened within their knowledge. The studious christian may find, in this small work, a conveyance for elucidations of any difficult passages of Scripture, or thoughts on christian doctrines and duties which have occurred to him in the course of his studies.—We invite those of our friends, who have it in their power to aid us in this way, to send us supplies for the pages of this work, such as will correspond with our proposed object. At the same time it should be remembered, in order that a work of this nature may be useful, that those who conduct it must take the liberty to make such alterations as will not materially affect the sentiment of a writer, or reject a piece which does not harmonize with the general design of the work.

Should any persons be so uncandid as to insinuate that we are actuated by motives of private gain, it is sufficient to remind such, that in our Proposal we have pledged ourselves, that if any profits shall arise from the sale, after defraying the expenses of publication, they shall be devoted to charitable purposes under the direction of the Trustees of the NEW-HAMPSHIRE MISSIONARY SOCIETY. We expect to reap no personal emolument; and we hope that the public will do us the justice to believe, that nothing but a desire to promote evangelical truth, and benefit the souls of our fellow creatures, could induce us to take upon ourselves this additional labor.

With these views we commit the work to the public. We need their patronage. We need, and have a right to expect, their candor. Especially we need the blessing of God, without whose effectual aid, Paul may plant and Apollos water in vain. We commit the work to him, and pray that he would graciously be pleased to sanctify our endeavors, and make this a mean to awaken the careless, strengthen the weak, and confirm the wavering in the principles of Gospel grace.

Biography.

From the PANOPLIST.

Life of Mrs. Sarah Porterfield.

Written by a female friend, from her own lips.*

I WAS born in Ireland, in the county of Donegal, in the parish of Raphœ, August 13, 1722. I had pious parents, who instructed me in the Christian religion, and set good examples before me. When I was about 11 years old, I trust God was pleased to effect a work of divine grace in my soul. After my first experience of the truth of the gospel, I was for some time left in the dark, and greatly feared that my change was not real. At length, I was brought to see that I had neglected a duty in not giving myself up to the Lord in a public manner. Being about 17 years old, an opportunity presented, and I offered myself for examination to the church in Raphœ, of which the Rev. David Farley was pastor. The church, after examination, saw fit to receive me into their communion, and I cannot but hope God was pleased, at that time, to grant me tokens of his saving love. A blessed season it was to me. *I sat under his banner with delight, and his fruit was sweet to my taste.* Never before were such clear discoveries made to my soul, of the love of Christ, and of my union to him. I found him a safe resting place, and could trust my all in his hand. O it was good to be there. One hour with Christ is better than a thousand elsewhere. I now began to live anew. My love to Jesus was such as to overcome all other affections. But this comfortable frame, after some time, subsided, and I was left in darkness, under the hidings of God's face. I never questioned the foundation of my hope, yet I often grieved after my absent Lord, who for wise and holy ends withheld from me sensible communications. At one time in particular, I was brought into great darkness, and overwhelmed with grief. But, blessed be God, I was not left to give up my hope, nor to quit my relation to him. To him I cried, as my God and Fa-

* It is testified of Mrs. Sarah Porterfield, by a judicious friend, that she was for many years an ornament to the church in Georgetown, in the District of Maine, and died much esteemed by her Christian acquaintance.

ther, who pitieth his children. How soon did he come to my relief!

When I was about 19 years old, my father went to Pennsylvania, in America, and finding a plantation suitable for his family, he wrote over for my mother and the children to take passage in the first vessel and come to Pennsylvania. Accordingly my mother, with three daughters, took passage on board a large ship, which was going with passengers to Philadelphia.

July 28, 1741, we sailed from Londonderry, Capt. Rowen being commander. For some time after we sailed, we had pleasant weather, and every thing was agreeable, excepting our sea-sickness. The ship's company daily assembled on the quarter-deck for prayers, which were performed alternately by four or five of the passengers, to the great satisfaction of many on board.

When we had been about three weeks at sea, a very mortal fever broke out, and spread through the whole ship's company. In this melancholy situation we were reduced to great distress. It is enough to make one's heart ache to think of our condition. Not one was able to help another. My mother and her children were preserved and restored to health. Thanks to God for such a mercy, when so many were daily dying around us.

But God, who knoweth all things, and never does any wrong to his creatures, did not suffer us to rest here. Sorer trials were appointed for us. When we had been as much as ten weeks at sea, we were visited with a violent storm, in which our ship was much wrecked, and we were all very near being lost. The Captain at that time thought we were near land, and expected every day to make it, and to get into port soon. But God had different purposes in view. The violence of the storm drove us to the eastward. The sea raged greatly. Our masts gave way; and we were in a distressed situation, even at our wit's end. Then we cried unto the Lord, and he heard us, and came down for our deliverance. O that I could praise the Lord for his goodness, and for his loving kindness unto us.

At that time the Captain thought proper to put all hands on allowance, as he did not know where the ship was, or how long we should be continued in our present situation. His reckoning was out, and he knew not where to steer his course. One biscuit a day, a small portion of meat, and a quart of water, was all our allowance. This was

continued for ten or twelve days; then we were put on half allowance, excepting the water, which was continued the same. Ten days after, we spoke a ship, which supplied us with provisions; but our allowance was not increased. The storm was now abated, and we were relieved from some distressing fears.

Oct. 28, made land on the eastern coast; found it to be a desolate island, or neck of land inhabited only by a few Indians. The ship was anchored, and we remained a few days on board. The Captain and others took the long-boat and went, hoping to find some French inhabitants; but returned without any success. We were then ordered to land on this island. Accordingly many boats' load of people were landed, and scattered round the island without any provision. The number of people could not, I presume, be less than a hundred. We were told, that the last boats should bring us some provison, but were disappointed. No provision was sent us. Oh, the distressed situation! some crying, some almost distracted, not knowing what to do. Death seemed to stare us all in the face, and very soon marked out many for his victims.

After we were landed, twenty or thirty of the passengers set out to look for inhabitants, but were never after heard of. Probably they all perished. The Captain, mate, and seamen, left the ship and went in search of inhabitants. After a few days' sail to the westward, they fell in with land, and came to a place called Newharbour, about thirty miles east of Kennebeck. Getting two small vessels there, they came back for the plunder of the ship, which had been cast upon a small island and broken to pieces. They tarried until they had collected what plunder they pleased to take, with which they returned to Newharbour, taking with them a few of the servants and passengers, that were on the island. These were sold for their passage; but in this way they were delivered from their distressing situation. The rest of the passengers were left in the most melancholy circumstances; but a kind Providence furnished us with something to support nature. We found some muscles on the beach, which, with sea-kelp and dulce, we boiled in a pot we had brought on shore, and were nourished by them. This was all the food we had for as much as two months. A distressing time! But God supported me even at that time, and gave me hopes of relief, which I ever maintained in the darkest hour. Every day more

or less died around us. It was observed that the men failed sooner than the women, and that a greater proportion of them died. There was scarcely one to help another, as every one had sufficient to do for himself. The provision of each day was to be sought in the day, as the manna was in the wilderness.

The Indians soon visited us, and added much to our distress, robbing us of all they could find, which we had brought from the ship. In a severe snow-storm we hung our clothes on trees to shelter us. The Indians came and took them down. When I offered to resist them, one drew a hatchet and attempted to strike me. I drew back and left them to take what they pleased. Among other things they took our pot in which we boiled our muscles; so that we were in a most distressed situation. At length I providentially thought of a sauce-pan, which some of the passengers had. I went and found it lying on the ground, the owners all being dead.

Some further particulars deserve to be mentioned. I was landed in one of the first boats. As my mother and sisters were landing, one of my sisters died. All being in confusion and trouble, there was none to bury her, but myself. I performed that service with great composure. I then had to take care of my mother and other sister, who were somewhat helpless. God gave me strength, so that I was enabled to do something for them, as well as for myself. For some time we appeared like a very thick neighbourhood, being divided into separate companies. Our company consisted of nine persons.

When the boats were landing, as I stood on the beach, a child about two years old was put into my arms. I looked round to see who was to take it from me, but found no one that would own it. I inquired, "Who takes care of this child?" A little boy, about 12 years old, answered, "Nobody, ma'am, but I." Oh how I felt, knowing that this child's parents had both died in the ship. I was obliged to lay down the child, and leave it to the care of Him, who had the care of us all. The boy and child were soon after found dead, lying together. A most sorrowful sight!

I went to see a cousin of mine, who lay at a little distance in a feeble state, unable to rise. I asked her, whether she had any thing to eat. She said, yes, her other shipmates gave her muscles, when they got any for themselves;

but added, she could eat some boiled dulce, if she could get any. I told her I would get her some to-morrow. On the morrow, returning to see her, I found her dead, and several more by her. Walking along the shore, I found a boy about seventeen years old, sitting very disconsolate, with a book in his hand. I said to him, what do you do here? He answered, I am looking for the Captain, who is coming to carry me off the island. I said to him, did he promise you that favor? Yes, he said. Well, replied I, don't depend upon it, for I don't believe he will ever come here again. Upon this he cried bitterly; but I could not persuade him to give up his hope, and do something for a subsistence. In a few days he was found dead, with his book open under his head.

The people began now to die very fast. There was no travelling any where, but dead bodies were found, as few were buried. All were so weak and helpless, that they had enough to do to keep life in themselves. In this distressing situation we remained until every person, of whom we had any knowledge on the island, was dead, excepting my mother, my sister, and myself. At that time our fire went out, and we had nothing to strike fire with. Several snows had fallen, but soon melted away. Another snow fell when we were in such distress for fire. This scene was of all the most hopeless; nothing to cover us but the heavens, and nothing to eat but frozen muscles! In about one day after our fire went out, my mother died; and there she lay, a lifeless corpse, by our side. We were not able to bury her or do any thing with her. My sister began to fail very fast, and her spirits were very low. I laid me down beside a tree to rest my head against it; but soon thought I must not lie there. I rose and went down to the beach, got some frozen muscles and carried them to my sister who ate them. We then both sat down beside a tree. Now my courage began to fail. I saw nothing to expect but death; yet did not wholly give up my hope. There we were, two distressed sisters, surrounded by dead bodies, without food or fire, and almost without clothing. I had no shoes to my feet, which were much swollen by reason of the cold. The ground was covered with snow, and the season was fast advancing, it being nearly the middle of December; so that we had every reason to expect that we should soon share the fate of our companions. But at that time God mercifully appeared for our relief,

and thus showed himself to be the helper of the helpless. To our great surprise, we saw three men on the island, who, when they approached us, appeared to be no less surprised to find us living. I took courage and spoke to them. Having related to them our distress, one of them asked me, if it were not better to be servants, than to die on the island. I said, yes. They then asked me several questions, which I answered as well as I could. They appeared pitiful, told us that they had come from Newharbour with two vessels for plunder, and offered to take us on board. We gladly complied with their invitation, and were hurried to the vessel. As I was rising from the frozen ground by the assistance of one of the men, I put out my hand to take a small bundle, which I had preserved thro' all our difficulties, and which contained some clothes and books, especially my Bible. Seeing me attempt to take it, the men promised to take care of it for me. Trusting to their honor, I left it with them, but never saw it more. I also desired to see my mother buried, before I left the island. They engaged to see it done; but I have reason to fear, they never performed their engagement. After we were on board, they treated us very kindly. The Captain gave each of us a spoonful of spirits and half a biscuit. This was the first piece of bread we had tasted for two months. When collecting the plunder, the people told us we should have whatever we claimed as belonging to us in the ship. This was more than we expected. After plundering the ship and stripping the dead, they sailed. Then I saw the last of my miserable abode. In five days we arrived at Newharbour. Our new friends then appeared disposed to take advantage of us, and to sell us as servants to satisfy themselves for their trouble in saving our lives. This was a trial almost insupportable. But to our great comfort, a man came on board, who was from the same place in Ireland, from which we had come. He was kind and pitiful, and endeavored to comfort us. God then appeared for us, and raised up a friend, who came and took us to his house, and there tenderly entertained us, bidding us be of good cheer, for he would not suffer such ruffians to take advantage of us. This gentleman gave us every consolation in his power, and conversed with us in a very Christian manner, which was affecting and comforting. He proved very punctual in fulfilling his promises. We tarried with him, until we had so far re-

covered, as to be able to work for our living. This gentleman wrote to my father in Pennsylvania, informing him of our situation, and did all he could to forward the letter as soon as possible. This was about the last of December, 1741. In the mean time he provided good places for us. My sister was sent to live with a friend of his at a place since called Boothbay, and was very happily situated. Soon after she went there, a happy revival of religion took place among the people. I trust that she was made a subject of the work. I tarried at Newharbour through the winter. The next spring I came to this place, (Georgetown) and was employed in a family, where I enjoyed the privileges of religion, as well as very kind treatment. Both the man and his wife were professors of religion, and were greatly animated by the good work, which was going on in the place. At that time there was manifest a general attention to religion. Having no minister, the people met together every Sabbath, and frequently on other days, for the purpose of worshipping God in a public manner, by prayer, singing psalms, and reading instructive books. In this way their meetings were made both agreeable and useful.

Sometime in the summer my father came to visit us. He intended to take us with him to Pennsylvania. But before his arrival, I had an offer of marriage, which my situation seemed to urge me to accept. Nor had I ever any reason to repent of my choice. November, 1742, I was married. My father tarried with us through the winter. The next summer he took my sister and returned to Pennsylvania, where he spent the remainder of a very long life, as I trust, in the service of God.

I lived very agreeably with my husband thirty years. We had eight children, two sons and six daughters. All these, excepting one daughter, God has seen fit to take from me by death. But he has graciously supported me under the rod of affliction, and enabled me to sing both of mercies and of judgments.

In the year 1741, when many professed to meet with a divine change, my husband was hopefully brought to embrace the gospel, and gave evidence, both living and dying, that he was a follower of Christ. My three eldest daughters experienced, as I hope, God's saving grace under the ministry of the Rev. Ezekiel Emerson, who is still continued as an ambassador of Christ among us. The other

children God was pleased to look upon in mercy, I trust, in their last sickness, and to afford me comfortable hope respecting them. Oh that I could praise the Lord for his goodness, and bless him for his wonderful works. But I fail in the attempt. Make up, blessed Jesus, my deficiency, and glorify thyself; and let saints and angels ascribe to the sacred Three all honor and glory forever.

These dispensations of Providence I have thought worthy of thankful remembrance. When I review God's dealings with me in the various scenes of life, I am filled with wonder and amazement. Great has been his goodness, and great my unworthiness. I view him as my covenant God, who foresaw these trials, and was graciously pleased to prepare me for them, by taking me into covenant with himself. He has upheld and supported me under all my trials; so that I have abundant reason to say, *he has ever been a present help in time of need.* I have reason, as it seems, more than any one on earth, to acknowledge God's goodness, which has been so abundantly manifested towards me, even from my youth.

I am now seventy-six years old. Through the goodness of God I enjoy a comfortable state of health, and am able generally to attend the worship of God, and to unite with his children in gospel ordinances. As to earthly connexions, I seem to be left alone. But I would not say that I am alone, for the Almighty Father, I trust, is with me and has been my helper. And I feel a comfortable hope, that he will never forsake me. Blessed be his holy name, for enabling such a vile creature as I am to trust in him. In him I hope for happiness, through the glorious Mediator, whose blood is sufficient to take away all my sins, so that I may be presented spotless before a holy God. My unworthiness is no bar to my salvation, since Christ Jesus my Lord is infinitely worthy. My anchor of hope has been for many years cast within the veil. My faith rests on the Rock of Ages, against which the gates of hell can never prevail. Though winds and waves have often beat heavily upon me, my anchor never has been, and I trust never will be moved. Notwithstanding the various trials of my life, I have never been left to renounce my hope, or to murmur against God, but would justify h m in all he has laid upon me, considering his mercies to be much beyond all my afflictions. For his mercies have been new every morning; great has been his faithfulness every

night. And now unto him, who has wrought all my deliverances, both spiritual and temporal, be ascribed the whole praise of my salvation. Amen.

Georgetown, (Maine) June 6, 1798.

Communications.

On the Sabbath.

IN the progress of infidelity, there are various stages. Mankind do not generally deny that the Bible is the book of God, or given by his inspiration, until they have hardened themselves by allowed sin, and silenced the reproofs of conscience for some length of time. They advance from one degree of audacity to another, until they are prepared to reject every thing that is sacred. Finding that the whole spirit of the Gospel, manifested in its doctrines and institutions, is contrary to the bias of their minds, they first reject some of its fundamental doctrines. This prepares them to think and to speak lightly of its institutions. When they have lost a sense of the sacred nature of Gospel institutions, they soon proceed in profaning and trampling them under foot. At length their progress ends in open deism, or atheism. If these observations be correct, we may calculate the moral state of a people by the degree of respect which they manifest for the Sabbath: and by this rule of calculation, we have melancholly proof that many at this day have progressed far towards infidelity. The authority of the all-perfect God has but small weight in the minds of a large portion of men in this age. With little or no remorse, they break through those barriers which God has set up to guard his ordinances from profanation and abuse. Throughout the land, we see a prevailing disregard of all divine institutions. If any thing could be offered to impress on the minds of people a sense of the holy nature of the Sabbath, it would be an important object to religion, and to the community. Magistrates may recommend, and legislators may enact laws to prevent profanations of the Sabbath; but all their efforts, however

well meant, will be ineffectual, if there be not on the minds of people a settled regard for those institutions which God has ordained, and which he claims as his own. Among those who would not be thought to have renounced the authority of Scripture, there are many who appear insensible of the atrocious nature of Sabbath breaking. They seem to consider it as a very inconsiderable offence. To correct this fatal error, let us consider the Sabbath,

I. As a sign of God's gracious covenant.

II. We will shew that the profanation of the day, by pursuing any worldly business or pleasure, is exceedingly offensive to him.

The reader will remember the covenant which God made with Abraham, recorded in Genesis xvii. This is said to be an everlasting covenant, therefore it never has been nor ever will be annulled. It is the foundation of God's visible Church in the world. It secured to Abraham and to his seed peculiar blessings. God promised that he would be a God unto him and to his seed after him. The community of Israel was founded on this covenant. Hence God called it his vineyard, and the vine which his own right hand had planted. All the visible Church from the time of Abraham to this day stands upon the foundation of the same gracious covenant which God made with that patriarch. Hence he is called the father of all them that believe, whether of the circumcision or the uncircumcision.

In all covenant transactions between God and man, there has been some sign or token. Circumcision was given as a token to Abraham that Jehovah would be his God and bless him. It will evidently appear that the Sabbath is a sign of the same gracious covenant, if we will attend to Exodus xxxi. 12, 13, 14. *And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep, for it is a sign between me and you, throughout your generations, that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore, for it is holy unto you. Every one that defileth it, shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.* On these words we observe,

1. That the Sabbath is a holy ordinance of God, or a sign of his gracious covenant. It is a sign between me and you throughout your generations, that I am the Lord

that doth sanctify you. In the covenant of grace, God promises his people that he will be their God and bless them. Circumcision was to Abraham and his seed a token of this. The Sabbath is a token of the same, because for God to be the God of any people and to sanctify them, amount, in effect, to the same thing. They imply the same spiritual blessings.

It is, therefore, one of the gracious pledges of God's everlasting love; that love which was manifested in forming a people to himself, and in condescending to enter into covenant with them to be their God. It is held forth as a memorial of God's mercy in sending his Son into the world to ransom sinners from everlasting misery, and reinstate them in the divine favor.

2. From the Scripture quoted above, we observe that the obligation to keep the Sabbath as a day of holy rest, is perpetual. It is the sign of a covenant which is everlasting. It is a memorial of divine mercy from age to age. The people of God are to keep it holy throughout their generations. The sign may change with the different dispensations, as baptism for circumcision, the Lord's supper for the passover, and the observation of the first day of the week instead of the seventh: but that a Sabbath should be kept holy, is an obligation which runs parallel with the covenant of which it is a sign; and that is everlasting. When God institutes an ordinance, we are not to suppose that it is discontinued, unless he has annulled it by a revealed law. The Sabbath was instituted for an express purpose, that the people of God may know that he is the Lord that doth sanctify them. But mankind will always need a memorial of the mercy of the Lord in sanctifying and saving his people, therefore the moral obligation to keep the Sabbath from polluting it is perpetual.

3. We observe here, likewise, how the Sabbath is to be kept. It is a memorial of God's kindness, a sign of his gracious covenant. It is therefore a season in which we are to remember what God has done for us, his kind interposition in providing a Savior. The return of the day should bring to our remembrance his condescension in redeeming a people from the ruins of the apostacy, and making them his sons and daughters. We are to spend the whole season in acts of public and private praise for his unspeakable gift. We are bound to devote it to his immediate service. As it is a sign on God's part, that he is the

Lord that doth sanctify his people, so on their part it is a token of their obligation to live to his glory. It is to be kept as a pledge of their allegiance to him as their rightful Lord.

Any kind of worldly business which is not absolutely necessary, and all worldly pleasure, is a profanation of the day. We profane it by the indulgence of worldly thoughts, or by meditating and devising plans of a secular nature. Much more do those profane it, who deliberately calculate to prosecute a journey, or accomplish some temporal business on that day. Every one that defileth it, shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

We will at a future time consider the atrocious nature of this offence.

AUGUSTINE.

[*To be continued.*]

Reasons for believing the Divine Inspiration of the Scriptures.

Question—WHAT reason have you to believe that the Scriptures are true, and given by the inspiration of God?

I have several reasons.

1. Because the Scriptures represent the world in which we live, as God's world; and all the creatures which it contains, as his creatures. I believe, that all creatures and things should be referred to him who is the Source of being; that they are his property; and that he should be considered as the Sovereign of all. I think this view of the world, and the creatures in it, is peculiar to the Bible, and to those human compositions which have the Bible for their foundation.

2. I believe, that the Bible is the book of God, because it exhibits views of his character which accord with reason. Although human reason cannot comprehend the all-perfect Jehovah, and without a revelation it cannot have any just conceptions of his character; for I find that the ideas which the heathen had of Deity, were absurd, and in some respects ridiculous: yet when he has enlightened the minds of men, by a revelation of himself, the views which we

have of him are perfectly consistent with reason. I find that the God who is revealed in Scripture, is a perfect Sovereign, self-existent, independent, infinitely wise, powerful, and good, beyond the influence of those passions which agitate the minds of his creatures. Altho' he is inconceivably great, and no accessions can be made to his real glory; yet he is represented in the Bible as one who attends to, and directs, the smallest events: not a sparrow falls without his notice.

The heathen represented their gods, either as taking an unbecoming part in the passions and contentions of mankind, or regardless of things here below. The God of the Bible neither partakes of the passions and follies of mankind, nor is he inattentive to the smallest circumstance which can affect their condition. He is a universal Father, who provides for all his children; a watchful Shepherd, who looks after his sheep, and devises means to recover them from their wanderings.

Judging by the principles and conduct of the heathen, I am persuaded that my unassisted reason could not form a just conception of such a perfect character; yet when such a character is revealed to me, my reason approves of it, because I see that the interests of the universe are safe when under the direction of such a Being; and I know there would be no safety for me as an individual, if the character of God were different from that which is exhibited in the Bible.

3. I believe that the Bible is true, and given by the inspiration of God, because I there find the origin of mankind, and the commencement of society. When I look at the Xth chapter of the book of Genesis, I see the point from which all true history begins its date; for I see how, and to whom of the sons of men, the earth was divided. The history of nations can go no further back. Indeed there are no authentic records of so early a date, except these which we find here. As far back as we can trace records which have the character of authenticity, they agree with those that are found in the Bible. In the chapter mentioned above, I learn more of the origin of nations, than I can learn from all profane history. Therefore the Bible contains the earliest history of man and of nations; and those writers who have aimed to give authentic histories of the earliest ages, have been obliged to take their first records from the Scriptures.

4. I believe the divine inspiration of the Scriptures, because they contain a system of religion which is adapted to the state and necessities of mankind. I find that they must have some religion. If it be not given to them of God, they will construct one for themselves. The heathen could never invent a system of religion which was suited to their wants. For instance, they were sensible that they had offended Deity. Their conscience condemned them: and those costly and sometimes very painful sacrifices which they offered up to appease the anger of heaven, clearly indicated their conviction of sin, and their apprehension of future wrath. They sometimes sacrificed the fruit of the body to atone for the sin of the soul. But though convinced that they had offended, they never were able to discover how offenders could be restored to the divine favor. When God gives a religion to men, I expect it will be adapted to their condition, and contain the remedy which they need. I find such a religion in the Bible. I know that I am a sinner. My conscience testifies that I have offended God. My reason dictates that he will not encourage sin, nor have communion with guilt: but though I have offended my Maker, I see in the Bible how offenders may be reinstated in his favor; and I cannot find a way of restoration any where but in the Bible. God hath set forth his Son to be a propitiation. Jesus came to save his people from their sins; and seek and save that which was lost. This is a faithful saying, and worthy of all acceptation: and this religion must be from God. It is adapted to all circumstances. Every age, and every relation, have their appropriate duties here marked out. Here is ground of consolation for every case of affliction, something to resolve every doubt, and give direction in every perplexity. Here is light for those who are in darkness, encouragement for them who are of a fearful heart, and warnings to arouze the languid. It is the religion of every age, of every form of civil government, and of every condition. It is adapted to the rich and the poor, the bond and the free; and it embraces all possible relations of men one with another. Surely a religion that contains what creatures need, and every thing which they need; a religion which is adapted to every condition and circumstance, is from God.

At a future time, I may offer other reasons why I believe the Scriptures are given by the inspiration of God.

Remarks on Galatians iii. 20.

"NOW, a Mediator is not a Mediator of one; but God is one."——This, expositors have called a difficult passage. The following is submitted as an exposition.

St. Paul was shewing that salvation was not to be obtained by the deeds of the law; but by faith: upon which the question naturally occurs, "Wherefore then serveth the law?" For what end was the law, moral and ceremonial, given? He proceeds to give the answer: "It was added because of transgression." Added to what? To the covenant of grace, which was established with Abraham; added as an appendage, and a new dispensation of it.—For what purpose? Because men were sinners, and needed a mirror, in which to discover themselves; and also one, in which they might learn the divine purpose concerning man's salvation, and the manner of this salvation. The moral law was designed for the former, and the ceremonial for the latter; "till the seed should come, to whom the promise was made." That legal dispensation of the covenant of grace should continue, till the advent of the Messiah, who should introduce the last dispensation, or the gospel. "And it was ordained by angels in the hand of a Mediator." The law, moral and ceremonial, was given in the midst of thousands of attendant angels, [Psalm lxviii. 17.] who perhaps pronounced the words of the ceremonial law, [Hebrews ii. 2.] as a necessary expedient in the hands of the Messiah to subserve the object of his mediation.

Now follows the text proposed, as explanatory of the preceding. "Now, a Mediator is not a Mediator of one; but God is one"—q. d. The idea of a Mediator supposes two parties at variance. God is one; the other, of course, must be sinners: for no beings form a party at variance with God, but sinners. But that Christ may mediate to effect, or bring about a reconciliation between God and sinners, the latter must be convinced of their alienated, guilty, and lost estate: and they must

learn the divine purpose relative to man's salvation; and the manner of this salvation. In order to which, the law, as at Sinai, must have been given; a fair edition of the moral law, to convince of sin; and the ceremonial law, to unfold the methods of divine grace. All this appears to be implied in the text, as it is in answer to the question, "Wherefore then serveth the law?"

This view of the passage accords with, and explains, those passages, where we are taught that the law is a ministration of death, of condemnation; that by the law is the knowledge of sin; that Paul had not known sin, but by the law; that the commandment came, sin revived, and he died; that thus the law, which was ordained unto life, he found to be unto death; that sin, by the commandment, might become, or appear, exceedingly sinful; and that the law was a school-master, to bring its subjects to Christ.

We learn, then, that the law-dispensation, and the gospel, perfectly accord in object: and the former, as well as the latter, is full of instruction.

S.

Selections.

Extract from the Life of Mr. Locke.

THAT celebrated philosopher, Mr. Locke, spent the last fourteen or fifteen years of his life in a state of retirement, studying the Scriptures, of the divinity of which, he was thoroughly persuaded. This study produced in him a very lively and sincere piety, without any affectation. He admired the wisdom and goodness of God, displayed in the plan of salvation for man; and when contemplating upon it, he could not forbear crying out, "O the depth of the riches, both of the wisdom and knowledge of God!" He was persuaded that men would be convinced of this, by reading the Scriptures without prejudice; and he frequently exhorted those with whom he conversed, to a serious study of those sacred writings. His own application to this study had given him a more

noble and elevated idea of the Christian religion, than he had before; and if his strength would have allowed him to begin new works, it is probable he would have written some, in order to inspire others with the same grand and sublime idea.

The following lines are from a fine Ode of Dr. Watts, in his Lyric Poems, on occasion of Mr. Locke's dangerous illness, sometime after he had retired to study the Scriptures:—

"And must the man of wondrous mind,
(Now his rich thoughts are just refin'd)
Forsake our longing eyes?
Reason at length submits to wear
The wings of faith: and lo! they rear
Her chariot high, and nobly bear
Her prophet to the skies.

Go, friend, and wait the prophet's flight;
Watch if his mantle chance to light,
And seize it for thy own."

Mr. Locke was so far from assuming those airs of affected gravity, by which some persons, learned and unlearned, love to distinguish themselves from the rest of the world, that, on the contrary, he looked on them as infallible marks of impertinence. Upon such occasions he always remembered a maxim of the Duke of La Rochefoucault, which he admired above all others—"that gravity is a mystery of the body, invented to conceal the defects of the mind."

Mr. Locke's natural temper was warm and choleric; but his anger never lasted long. If he retained any resentment, it was against himself for having given way to so ridiculous a passion, which he used to say may do a great deal of harm, but never yet did the least good. He would often blame himself for his weakness.

The Repentance and happy Death of the celebrated Earl of Rochester.

THIS nobleman was distinguished in his life as a great wit and a great sinner, and in his last illness as a great penitent. Such he is described by the excellent Bishop Burnet, who personally knew him, and attended him on his death-bed.

Before this period, he had advanced to an uncommon degree of impiety, having been a zealous advocate in the black cause of atheism. He had raked likewise in the depths of debauchery, and had openly ridiculed all virtue and religion. But when, like the prodigal in the Gospel, he came to know himself, horror filled his mind, and drew from him the keenest self-reproaches. He was, in his own eyes, the vilest wretch on which the sun ever shone; and often wished, that he had been a link-boy, a beggar, or a captive in a dungeon, rather than that he should so grossly have offended God.

On a journey into the west of England, some time before his end, he had been arguing with peculiar vehemence against God and religion; not, however, without feeling, even at the time, the sting of an accusing conscience.

One day, at an atheistical meeting in the house of a person of quality, he undertook to be the champion of infidelity, and received the applauses of the company; but here again his conscience reproached him, and he exclaimed to himself, "Good God! that a man who walks upright, who sees the wonderful works of God, and has the use of his reason, that such a one should bid defiance to his Creator!"

These successive convictions, however, gradually wore off; and it was not, as above hinted, till his last illness, which continued about nine weeks, that he appears to have been truly convinced, and savingly converted. Then he saw "the exceeding sinfulness of sin," and learned the value of the atonement on which his hopes of pardon were founded. "Shall the joys of Heaven (exclaimed he) be conferred on me? O mighty Savior, never, but through thy infinite love and satisfaction! O never, but by the purchase of thy blood!"

The Scriptures, which had so often been the subject of his merriment, now secured his esteem, and impressed delight; for they had spoken to his heart; the seeming absurdities and contradictions, fancied by men of corrupt and reprobate judgments, vanished; and he was brought to receive the truth in the love of it. The 53d chapter of Isaiah, which was repeatedly read to him by Mr. Parsons, was made particularly useful to him. Comparing it with the history of our Savior's passion, he saw the fulfilment of a prophecy written several ages before, and which the Jews, who blasphemed Jesus, still kept in their hands, as an inspired book. He confessed to Bishop Burnet, that as he heard it read, "he felt an *inward force* upon him, which did so enlighten his mind and convince him, that he could resist it no longer; for the words had an authority which did shoot like rays or beams on his mind; so that he was not only convinced by the reasonings he had about it, which satisfied his understanding, but by a *power* which did so effectually *constrain him*, that he did ever after, as firmly believe in his Savior, as if he had seen him in the clouds."

He had this chapter read so often to him, that he "got it by heart, and went through a great part of it," says the Bishop, "in discourse with me, with a sort of heavenly pleasure, giving me his reflections on it: some of which I remember. *Who hath believed our report?* "Here," he said, "was foretold the opposition the Gospel was to meet with from such wretches as he was." *He hath no form or comeliness, and when we shall see him, there is no beauty, that we should desire him.* On this he said, "the meanness of his appearance and person has made vain and foolish people disparage him, because he came not in such a fool's-coat as they delighted in." Many other observations he made which were not noted down; enlarging on many passages with a degree of heavenly pleasure, and applying various parts of it to his own humiliation and comfort. "O my God," he would say, "can such a creature as I, who have denied thy being, and contemned thy power, be accepted by thee? Can there be mercy and pardon for me? Will God own such a wretch as I am?"

His faith now rested on Christ alone for salvation, and often would he entreat God to strengthen it; crying out, "Lord, I believe; help thou my unbelief." In this state, however, the grand enemy of souls failed not to assault him with many temptations, often suggesting ideas highly prejudicial to that happy temper of mind with which God had now endued him. "But I thank God," said he, on one of these occasions, "I thank God, that I abhor them all, and by the power of grace, which I am confident is sufficient for me, I have overcome them. It is the malice of the devil, because I am rescued from him; and it is the goodness of God, that frees me from all my spiritual enemies."

This noble convert gave many proofs of the sincerity of his faith, and the soundness of his repentance; among which his earnest desire to prevent the evil effects of his former writings and example is particularly to be remarked. He gave a strict charge to the persons in whose custody he left his papers, that all his profane and lewd writings and pictures should be burned; and he desired all who attended him, to publish abroad, that all men might know, "how severely God had disciplined him for his sins by his afflicting hand; acknowledging that his sufferings would have been most just, had they been ten times more heavy." His former visitations, he confessed, had produced some slight resolutions of reforming, arising from the present painful consequences of his sins; but now he declared that he had other sentiments of things, and acted upon other principles; that, in short, he possessed so great an abhorrence of all sin, that he would not commit a known one to gain a kingdom.

To his former companions in sin he sent awful messages; and to some who visited him he gave the most solemn warnings. To one gentleman in particular, he said, "O! remember, that you contemn God no more. He is an avenging God, and will visit you for your sins; and will, I hope, in mercy touch your conscience, sooner or later, as he has done mine. You and I have been friends and sinners together a great while, therefore I am the more free with you. We have been all mistaken in our conceits, and our persuasions have been false and groundless; therefore God grant you repentance!" Seeing the same person again the next day, he said, "Per-

haps you were disobliged by my plainness with you yesterday; I spake the words of truth and soberness:" and, striking his hand upon his breast, said, "I hope God will touch your heart."

Knowing the rock on which himself had foundered, he expressed an earnest wish that his son might never prove one of those profane and licentious *wits*, who pride themselves in denying God, and scoffing at religion; but that he might become an honest and religious man; and that all his family might be educated in the fear of God.

Further, that none whom he had been the instrument of drawing into sin, might lose the benefit of his sincere repentance, he subscribed the following recantation, and ordered it to be published to the world:

"For the benefit of all those whom I may have drawn into sin, by my example and encouragement, I leave to the world this my last declaration, which I deliver in the presence of the great God, who knows the secrets of all hearts, and before whom I am to be judged; that from the bottom of my soul, I detest and abhor the whole course of my former wicked life; that I think I can never sufficiently admire the goodness of God, who has given me a true sense of my pernicious opinions, and vile practices; by which I have hitherto lived without hope, and without God in the world; have been an open enemy to Jesus Christ, doing the utmost despite to the Holy Spirit of grace; and that the greatest testimony of my charity to such is, to warn them, in the name of God, and as they regard the welfare of their immortal souls, no more to deny his being or his providence, or despise his goodness; no more to make a mock of sin, or contemn the pure and excellent religion of my ever blessed Redeemer: through whose merits alone, I, one of the greatest of sinners, do yet hope for mercy and forgiveness. Amen.

J. ROCHESTER."

Delivered and signed
in the presence of
ANN ROCHESTER,
R. PARSONS.
June 19, 1680.

Religious Intelligence.

IT is probable, that many of the readers of the RELIGIOUS REPOSITORY will be persons who have never taken any periodical work of this nature, and of course have but little knowledge of what has taken place in the religious world, in the course of a few years past. And as their information and religious improvement is one principal object of this new work; and as it is designed, in future numbers, to keep in view Missionary Societies, their operations and success; we have thought it might be profitable and acceptable to our readers, to have laid before them, in this number, some brief account of the movements of the ministers and people of God, in this respect, for the space of twelve or fifteen years past.

Previous to that wonderful missionary spirit, which has been operating, both in Europe and America, within the time above mentioned, several events took place, which seemed to prepare the way to it. The ministers of the gospel appeared uncommonly disposed to study and speak upon the prophecies, the nature of the millennial state of the church, and the time of its commencement. Likewise the political dissensions, and warlike operations, which began to agitate and distress Europe, led the people of God to reflect upon the *signs of the times.* But especially they saw, with grief and horror, an infidel and licentious spirit diffusing itself, and spreading with an alarming progress through society; seizing those fountains (books, schools, academies, and colleges) from which the minds of people naturally receive their bias.

These things caused the friends of religion to sigh and cry for the abominations of those lands, which had been favored with the glorious gospel of Christ, but had despised and rejected it, and persecuted his followers. Many were led to inquire, and spake often one to another, whether these were not the perilous times in which the gospel temple was to be built, and the Redeemer's kingdom to be extended abroad through the earth? And whether these and many other mountains of difficulty would not speedily fall before the great Zerubbabel, were God's people to put to their hand and begin to

build, *Not by might, nor by power, but by the Spirit of the Lord.* Many good people in England and Scotland received this impression, and said one to another, Come let us arise and build. The first step taken was marked with piety and sound wisdom, and seemed to promise success. Sensible that this work could never be accomplished by an arm of flesh, they betook themselves to that Almighty God, who is able to make his people willing in the day of his power; and even of the very stones to raise up children unto Abraham. Many praying societies were formed, both in England and Scotland; and thousands of God's people appeared before the throne of grace on behalf of Zion, and for the spread of the gospel throughout the world.

Not long after this, the same spirit of prayer appeared in this country. Circular letters were sent throughout the United States, inviting Christians of all denominations to unite in special prayer, for the outpouring of the Holy Spirit, and prosperity of the Redeemer's kingdom in the earth; agreeable to many prophecies and promises, relating to the future peace of God's people, and latter glory of the church. Thus thousands appeared, at the same appointed hour, before the God of all grace, being agreed as touching the thing they should ask. And have they sought his aid in vain? No, *they asked and they received; they knocked and it was opened unto them.*

Many ministers and other good people of England and Scotland, while they saw desolating judgments wasting those lands which had despised an offered Savior, or turned his grace into lasciviousness, and persecuted his friends, were led, at the same time, to contemplate with grief and compassion the deplorable state of the heathen, who were perishing for lack of vision; being entirely ignorant of the gospel salvation, and the precious name of Jesus, the only name under heaven whereby men can be saved. They began to upbraid and condemn themselves, that they had been so inattentive to those, who were ignorant of the precious blessings of the gospel; and that they had done no more for the relief of millions of their fellow creatures sitting in the regions and shadow of death. A spirit for evangelizing the heathen soon arose in the breasts of God's people; and spread with the greatest rapidity. The sacred flame burnt in every benevolent breast. It was

soon known, that many were ready cheerfully to contribute of their worldly substance, to support missions among the heathen. And various ministers and others shewed a willingness to be the messengers of Christ, to carry the glad tidings of the gospel to the uttermost parts of the earth. To obtain this desired object, they saw it was necessary to form into society, unite their resources, and give direction to their energies. A Missionary Society was proposed, and circular letters were issued from London, inviting ministers and people of various denominations to unite in this benevolent work. After several occasional meetings, and after sufficient notice had been given abroad, a general meeting took place at London, September 21, 1795, consisting of ministers and other professing Christians, who were engaged in the good work, from various parts of England and Scotland. At this time they formed into a Missionary Society, for the purpose of sending missionaries to the heathen and unenlightened countries. This was a numerous and glorious meeting. The same spirit seemed to attend them, which came on the disciples at Pentecost; which made them of one heart and one soul. Gladness and rejoicing were visible on the countenances and conduct of brethren of different denominations. One of their public speakers, on the occasion said, "We have come together, this evening, to the funeral of bigotry, and he hoped it would be buried so deep as never to rise again." They were informed to their great satisfaction, that praying societies were meeting, by agreement, at Glasgow, (Scotland) at the same time the society were forming at London, to pray for their success. Liberal subscriptions and donations were presented at this meeting. And the wonderful prosperity which has attended that society to the present time, abundantly shews that God is in the midst of them for good, and has yet great things to accomplish through their instrumentality.

The missionary spirit continued to increase, and other Missionary Societies were soon formed besides that in London, in England, Scotland, and in various other places through Europe; but as none possessed means in an equal degree, so none have done so much as the societies in England and Scotland.

The same spirit for christianizing the heathen, and sending the gospel to the poor and destitute, has appear-

ed operating through the United States of America, which has led many to form into Missionary Societies, and other associations having in view the same object of spreading the gospel.—God has given largeness of heart to his people.* The contributions and donations to this noble purpose, have been liberal beyond the highest expectations of good people. Especially in the British empire, considering their embarrassments and urgent calls by reason of wars, their soul has been enlarged for the heathen. These exertions have been attended with considerable success, and the blessing of many has gladdened the heart of the benefactors.

We have viewed with astonishment the events which have passed before us, in the civil world, within the last twelve or fourteen years; but no less surprizing, to the attentive Christian mind, are the wonderful works which have been wrought in the religious world, during the same period.

Through the exertions of the Missionary Societies of England and Scotland, missionaries have been sent to many of the barbarous tribes of Africa. The Boschemen and Hottentots have heard the joyful sound, and bowed the knee to Jesus. Ethiopia now stretches out her hands unto God.† They have sent their missionaries to the

* *We recollect eleven or twelve Societies within the United States, for the propagation of the Gospel, and in the new American settlements.*

† *In* 1798, *Mr. Kicherer, with Messrs. Vanderkemp, Edmonds, and Edwards, embarked for the Cape of Good Hope, in the service of the London Missionary Society.—They have now in South Africa* 8 *missionary stations and* 17 *missionaries. Mr. Kicherer states, that he found the natives (Hottentots and Boschemen) without any ideas of a Supreme Being, and consequently without religious worship. They were in a savage state, clothed with the skins of beasts, living in huts, partly under ground, and most wretchedly filthy. He has a considerable congregation of these natives near Zak river, who have formed a settlement, built houses in the farmers style, and cultivate the lands; and a church of baptized natives, which in* 1803 *consisted of* 83 *persons. Dr. Vanderkemp has a society at Algoa bay, and has baptized several, who appear to have embraced the truth.—At Stallenbosch, Mr. Bekkar preach-*

islands of the South Sea.‡ They have sent missionaries to the immensely populous lands of India, where millions, through their instrumentality, may have opportunity to learn the gospel salvation.§ They have sent the gospel to the inhospitable regions of the North, to Canada, to Labrador, and to Greenland.‖——*How beautiful upon* those frozen *mountains do appear the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good*——Their missionaries have likewise visited and preached in the north-eastern parts of Russia, in Persia, and among the wandering tribes of Tartary.

By the exertions of the Missionary Societies in this country, the gospel has, for several years, been preached among thousands of destitute people spread over the new settlements; the most of whom could in no other way enjoy its benefits. They have likewise, in a number of instances, sent the ambassadors of the gospel to the heathen of the wilderness, to explain to them the way of salvation. Our missionaries have received great encouragement and hopeful success.

And while we are giving an account of Missionary Societies and missionary operations, we would bring into view the existence of various other Societies in Europe and America, whose designs are to co-operate with Missionary Societies, in spreading abroad the knowledge of Christ and his salvation, thro' the medium of religious books, to be sent among the poor, the destitute, and the heathen. Great sums have been contributed, and thou-

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es to the heathen, several of whom, he writes, have embraced the Savior of sinners. This useful missionary has opened a school for the children of the Hottentots.—At other stations, there were, at the last accounts, hopeful prospects of an ingathering of heathen into the fold of Christ.

‡ *At Oteheits, in the South Sea, the Society has* 15 *missionaries.*

§ *At Ceylon, Serampore, Surat, and other stations in the East Indies, there are* 9.

‖ *At Quebec, Bay of Chaleur, and Newfoundland, there are* 3.

sands of Bibles and other good books have already been distributed. There is a very useful Society of this nature formed at London, called the British and Foreign Bible Society; and another called the London Religious Tract Society. Their object is to give to the heathen the Bible printed in their own languages. The exertions of these Societies have been great, and their success has been in a good degree proportionate to their exertions.—Through this channel, millions of the heathen will soon be able to read the Holy Scriptures in their own language.¶

¶ *The Religious Tract Society of London, at their meeting May* 15, 1806, *reported, that since the last meeting, they had issued* 600,000 *religious tracts; and that the whole number issued, since the commencement of the Institution in* 1799, *exceeds* 2,700,000. *They had gratuitously issued* 110,000 *among the army and navy, to the foreign prisoners of war, and among the Roman Catholics in Ireland. To prevent the spreading of pernicious stories and filthy songs in the kingdom, by hawkers and pedlars, the Society published a series of religious tracts, adapted for sale by such persons, and afforded them to pedlars at so cheap a rate, that it should be profitable for them to take these instead of those which they had usually carried.—The British and Foreign Bible Society has extended itself to Nuremberg and Ratisbon in Germany, Berlin in Prussia, Halle in Saxony, and at Basle in Switzerland. The Society at Nuremberg, which originated in the London Society, have printed a German edition of the New Testament, which is afforded at five pence each copy. To enable them to carry their object into effect, the Society at London granted them a donation of £.*200. *They also remitted £.*100 *to enable the Berlin Society to print and distribute the New Testament among the poor in Prussia and Poland. The Roman Catholics in Germany had expressed a desire to have the Scriptures: accordingly the committee had agreed to distribute among them, at the expense of the Society,* 1000 *copies of the Protestant New Testament. The sum of £.*20 *was remitted to Dr. Knapp, of Halle in Saxony, for the purpose of supplying the poor in Gallicia with the Scriptures: also £.*100 *has been sent to Basle in Switzerland, for the purpose of purchasing French*

The Persians, the Chinese, the Tartars, and various tribes in India, are about to receive the Word of God in their own tongues.**

Let Zion then rejoice, for behold her God reigneth, and is coming to build her waste places.

"Let those who sow in sadness, wait
Till the fair harvest come;
They shall confesss their sheaves are great,
And shout the blessings home."

French Protestant Bibles, to be sold and distributed among the Swiss and French poor. £.150 *was sent to Esthonia, to promote the circulation of the Scriptures in Sweden and Finland.—With a view of furnishing the French and Spanish prisoners of war with the Scriptures, the Society had expended* £.100 *in distributing French Testaments among them: and they also had ordered an edition of* 2000 *copies of the New Testament to be printed in the Spanish language: and also* 1000 *German Bibles and* 2000 *German Testaments, for the accommodation of the Germans residing in England. The committee sent to a respectable clergyman in Ireland,* 1000 *Testaments, to be distributed among the Roman Catholics of that country.—The Society in Scotland for propagating Christian knowledge, in connection with the British and Foreign Bible Society, are about printing an edition of* 20,000 *copies of Gaelic Bibles —In Bengal a commencement has been made in translating the Scriptures into Chinese: In March* 1805, *the Gospel of St. Matthew was in a state of forwardness; and some chapters in each had been printed. The committee of the Society at London had voted* £.1000 *to aid this grand design.*

** *The translation and printing of the Scriptures have been commenced, and are progressing, in the languages of India: The Ootkul, spoken by four millions of people; the Telinga and Carnata, by fourteen millions; the Mahratta, by eight millions; the Tamul, by upwards of nine millions; the Hindostan, by at least forty-five millions; and the Bengalee, by a number which is equal to the population of the United States. The whole of these benighted idolaters of India, is equal to one eighth of the whole race of men dwelling on our globe. Subscriptions for this great work have been raised in Great Britain and in the United States.*